

A SERMON
preached at Hamp-
ton Court, on Son-

day being the. 12. day of No-
uember, in the yeare of
our Lord. 1570.

Vherin is playnly proued
Babylon to be Rome, both
by Scriptures and
Doctors

Preached by VWilliam Fulke
Doctor of Diuinity lately fellow
of S. Johns Colledge
in Cambridge

APOCALIPS. 14.

¶ She is fallen, she is fallen,
euen Babylon that great City,
for of the wyne of the fury of
her fornication she hath made
all nations to drinke.

Printed at Lon-
don by John Awdeley

1574

C 12-12.2.5 *

Harvard College Library

Treat Fund

January 25 1938

TO THE RIGHT
honorable & vertuous lord
Ambrose Dudley, Earle of
Warwike, Maister of the Queenes Ma-
iesties Ordinance, and Knight of the
most noble order of the Garter.



HERE as it pleased your
Honor to require a copy of
my Sermon, whych I prea-
ched last in your honors hear-
ing, so farre as my memory
would serue me to repeate it
I thought it my dutie to satisfie your godlye
desire: Not that I count it worthy of longer re-
membraunce, in respect of any great skyll or
diligence of myne I hewed therin (although
in regard of the matter, I would it might ne-
uer be forgotten) but because I acknowledge
my selfe so much bound to your Honor, that
whersoever I may perceiue that my poore ser-
uice may be accepted of the same, I would in
no wyse be slacke to offer it, much lesse refuse
to yeld it, when it pleaseth your Lordship to
earnestly to require it. In whych request, al-
be it the singular good wyll that your Honor
beareth toward me moueth you to think bet-
ter of my simple doings, then they deserue in

THE PREFACE.

deede: Yet your godly zeale to the glorye of
G O D, and the detestation of Papistrie, may
appeare to al men, as it is thoroughly knowen
to those that daylye haue experience of your
honorable disposition. VVherfore I addres-
sed my selfe to put in wryting, that which be-
fore I had vttered in speaking, obseruyng as
neare as I could, not onelye the substaunce of
matter, but also the phrased of woords, which I
then vsed, as by reading your Honor can best
iudge. VVhich after I had sent to a friend of
mine in London, to be writtē out at my next
repayre to the Citie, I found that it was alrea-
die committed to a Printer, who had vnder-
taken to set it out in prynt. For which cause I
thought good to set thys Preface before it,
most humbly beseeching your Honor to take
it in good part, and for the delaye of tyme to
holde me excused, seying it shall come other-
wise into your lordships hands, then of me at
the first was purposed. The Lorde of Lordes
encrease all honorable and godly vertues in
your Lordship, with prosperity in this life
to hys diuine pleasure, & after the course
of this time ended. perpetuall
ioy & felicity.

Your Honors to command alwayes
in the Lord William Fulke.

**A Sermon preached at
Hampton Court the. 12. of**

November. 1570.

That I may speake to the glory of God
and the edifying of this Congregation
here gathered in his name, I shall de-
sire you all, right honorable, worshipful, and
derely beloued in our saviour Christ, to ioin
wyth we in faithful and earnest prayer. And
in this prayer, &c.

It is wrytten in the. 14. chapter of the Reue-
lation of S. John, p. 8. verse: She is fallen, she
is fallen, even Babylon that great City, for of
the wine of the fury of her fornicatiō she hath
made all nations to drinke. The holy Euang-
gelist s. Luke (right honorable & welbeloued
in Christ) in p. 4. chapter of his Gospel recoz-
deth, p on a time, when our saviour came in
to the Synagog at Nazareth, to rede as his cu-
stom was, ther was deliuered to him a booke
cōtaining the Prophecy of the prophet Esay.
Which after he had opened, at p first he found
p place wher it was wrytten in these words:
The spirit of the Lord is vpon me, becaule he
hath anoynted me, that I should preach the
Gospell to the poore: He hath sent me that I
should heale the broken in hart, that I should
preach deliuerance to the Captiues, & sight to
the blinde, that I should set at liberty the that
are

A Sermon preached

are brused, & to preach the acceptable yeare of the Lord. When after he had closed the booke, & deliuered it to the Minister, he sat down to preach, and y^e eyes of al them that wer in the congregation wer bent vpon him. When he opened his mouth, and spake vnto them these wordes. This day is this scripture fulfilled in your eares, & they al gaue him testimony that it was so. In like maner may I say, cōcerning this place of scripture which I haue red vnto you: In your eyes and eares is this scripture this day fulfilled. And I pray God you may al like wyle beare witnes wth me that it is so.

The last time y^e I spake in this auditory, I entreated of the flourishing & prosperous estate of Ierusalem, which is y^e Church of God, set forth in the. 122. Psalme, & therefore good order now requireth that I shoulde speake of y^e decay & overthrow of the enemy of Ierusalem, which is Babilon, the Ro^m & church of Antichrist, & for y^e purpose principally haue I chosen this text of scripture to speake of: That by the one we might be enamored with loue of the true church of Christ, & by the other be moued to y^e hatred of that false church of Antichrist. Now this text of scripture (She is fallen, she is fallen euen Babilon that great city, for of the wine of the fury of her fornication she hath geuen all Nations to drinke) offereth me three speciall thinges

at Hampton Court,

things to be considered: first, what Babylon is: secondly what is become of her: and thirdly, what is the cause of her beaup decay.

In the first part, by the assistance of God, & your honorable patience, I shal plainly shew & proue that Babylon is Rome: In the second, y Babylon as Rome, by y iust iudgement of god is fallen, yea she is fallen: In the last, the reason of this so sharpe sentence of God against her, because she hath deceived al the world in drunkennes & whoredome. Within the compass of these three propositions I wyl keepe my selfe in all my discourses: Daring that by your fauour, forasmuch as this is the middle voice of three Angels that speke in this chapter, for a p̄face, I wil vse the voice of the first Angel, of whose preaching this my text is a consequent: & in the steede of a conclusion I wyl touch the voice of the third Angel, which is a consequent of this the middle Angels voice. Concerning the p̄face, it shalbe this in few words. After that S. John had described the preservation & vnitie of the church of God in Christ their head, even in y midst of the fury of Antichrist vnder the figure of the Lambe standing on mount Sion with .144000. of his chaste worshippers: Next he declareth y God would bring the same agayn into the sight of the world by preaching of the Gospel, and the
ouer:

A Sermon preached

ouerthrowe of the kyngdome of Antichrist.
Wherefore he sendeth an Angel flying in the
midst of heauen, or betwene heauen & earth,
bringing with him an euerlasting Gospell,
& preaching that all men should feare God,
and geue glozy to his name, for the tyme of
his iudgement was at hand, and that they
should worship hym that made heauen and
earth, and all thynges that are in them. A ve-
ry Angelical sermon in dede, and an euer-
lastyng Gospell is that (howsoever the ene-
mies charge it with nouelties) that teacheth
to feare God, to geue glozy to his name, and
to worship him onely that is the Creatoꝝ of
heauen and earth. And a consequent of that
Gospell is this sermon of the Angell, She is
fallen, She is fallen, euen Babylon that great
Citie. For wheresoeuer men are taught to
feare God aright, to geue all glozy to hym a-
lone, and to worship none other but him that
made heauen and earth, and all thynges in
them contayned: there must needs follow
a great fall and ouerthrow of Babylon, and
Babylonick religion, which teacheth the
contrary. Wherefore if we loue the peace of
Jerusalem, to the ouerthrow of this her great
aduersary, let vs embrace this euerlastyng
Gospell, that we feare God, glorify God, and
worship God alone. Againe, if we hate Ba-
bylon

at Hampton Court.

Babylon with a perfect hatred, as we ought to do, and therefore would seeke her utter ruine and decay: let vs procure that this Gospell may be preached, that men may learne to feare, honoz, and serue God onely, and then vndoubtedly Babylon shall fall, she shall fall I saye, she can stande no longer. Let this suffice therfore for a Preface.

Now haue we to consider, what Babylon is. I haue undertaken to proue, that Babylon here spoken of, is Rome. But first I must admonish you how I vnderstand Rome. And that is not onely for a certayne place in Italie, compassed about with waules, and furnished with buyldinges, as other Cities are: but for that auctoritye, gouernment, and preheminance which is challenged by meanes of that Citie, or for the Roman Empire, which is claimed by prerogative of the same Citie: And so is Babylon taken in the scripture, and namely in this prophesy. For in the .ii. chapter of this Reuelation, the same great Citie is called also Sodoma, and Aegyptus, where our Lord was crucified: Sodoma, for the great abominations and filthines therein maintained: and Aegyptus, because it keepeth the people of God in miserable bondage and slavery, as Aegypt vnder Pharaos did of old. Whether by it is manifest,

A Sermon preached

nifest, that the great City is to be taken for
that tyranny, government, & preheminance,
as I sayde which is challenged in the right
of that great Citye: and so is the regiment
and gouernance of the Romane Antichrist,
depending vpon the prerogatiue of his See,
which is Rome. Now if any wyll contend,
that Babylon must bee taken in the proper
sence for a city in Chaldea onely, as though
we should looke for the See of Antichrist
out of the East (as the Papistes for. xxx.
or xl. yeares ago deuised a fable, that was re-
nued also in Queene Maries daies, of a mon-
strous child which should be bozn at Babylon
which they wold haue men suppose to be An-
tichrist:) he may be flatly conuicted of great
ignorance, when the Angel in the. 17. chap. of
this prophesy testifieth that her name is Ba-
bylon in a mystery, as in the. 11. chap. that she
is spiritually called Sodom and Aegyptus,
not in respect of situation of the place, but in
similitude and likenes of conditions.

Wherefore it remaineth, that (according to
my promise) I proue Babylon here menti-
oned, to be Rome. The great controuer-
sy that this day troubleth the world, is wher
the true Church of God should be: the Pa-
pists making great brags that it is on their
syde, and we affirming that it is on our syde.

This

at Hampton Court.

This controversy will some be cut of, & brought to an ende, if it may be shewed y^e Babylon is Rome: For then cannot Rome be the church of Christ, but the church of Antichrist. And therefore it standeth me vpon, to bring very good and substantiall p^{ro}oues, to maintaine this my assertioⁿ, that Babylon is Rome. But what p^{ro}oues may be counted sufficient? Is not the authoritie of holy scriptures, and the testimony of auncient Doctozs of the church good and substantiall p^{ro}oues? Therefore if authoritie of scriptures be a good and substantial p^{ro}ofe, ye shal haue scriptures: if consent of auncient writers in the same sentence be of any value, you shall haue plenty.

And first beginning with scriptures, I wil not alledge such places as be hard and darke to vnderstand, but such as be plaine, euident, and manifest, and can receiue no other interpretation to satisfie the iudgement of any reasonable man. I omit therefore so many figures as in this Reuelation do not very obscurely signify, but euen directly point and paint out that Antichristian church. For although they doo so aptly and fitly agree thereto, as a man might easily iudge they were made euen for the same purpose: yet because they might be wrested to some other meaning, if manifest places did not withstand: I

B. y.

wil

A Sermon preached

will leane all aduantage that I might take of them, & hold me onely at this time to those playne and euident demonstrations, which with no equitie nor conscience can admit any other interpretation. Onely I will here note, that so much as all figures, types, & colours contained in this booke may so conveniently be applied to Rome, as though they had bene properly appointed to describe her (as they were in deede) it is great preiudice against Rome, although no plainer proofes might be brought. But when so playne argumentes are brought forth, that without too much impudency cannot be auoided, and all other figures and darke speeches agree accordingly, it is a manifest conviction that Rome is none other but this Babylon.

But to begin with these plaine places as I haue promised, the first shal be out of the .xj. chapter of this Revelation, the place before alledged. Where it is declared, that God in all times, yea in the greatest persecution, would maintaine his Church, and reserue at the least two witnesses which should testifie of his truth, in spight of Antichrist and his adherentes. Which although the monstrous beast that ariseth out of the bottomles pit, should murder & slay: yet God should restore them to lyfe againe, continually styring up
A luf

at Hampton Court.

a sufficient number to beare witness of his name and doctrine. In that chapter I say is contained, that when the beast had murdered them, he should enuy them & hono^r of burial, and so their bodies should lye in the streete or market place of that great citie, which is spirituallly called Sodoma and Aegyptus, where our Lord was crucified. Declaring thereby, that as Rome had slaine & crucified the head, so should Rome persecute the members. And in the same citie where their Lord was murdered, the seruants should be persecuted.

But here a man would thinke that I were impudent, to affirme that our saviour Christ was crucified at Rome, whom all the world knoweth to haue suffered death at Ierusalem. But you must cal to remembrance, that at the first I gaue warning, & I did not vnderstand Rome for the topography of Rome, that is, so much ground onely as is compassed within & wailes of that city, but for the regiment, gouernance and prerogative that is claymed, by reason of that City or Monarchie, whereof Rome is the head. And then I shall easely proue that Christ was crucified at Rome.

For by whom was he condemned? Was it not by Pilate the Deputie or Lieutenant of & Romane Empire? For what cause or crime was he adiudged to dye? Was it not for treason

A Sermon preached

son pretended to be committed agaynst the
Romane Empire: With what kinde of ere-
cution was he put to death: Was it not such
as was vsual by the lawes of the Romanes,
for suche haynous offences as were vniustly
laid to his charge: Finally, was not the place
wherin he suffered, within the circuite of the
Romane Empire: May I not then iustly as-
sume that he was crucified at Rome, when
by the Romane Judge he was condemned
for a crime agaynst the Romane state, and
executed by a kynd of death appointed by the
Romane lawes, & in a place of the Romane
dominion: As for the Jewes, they had at
that time no authoritye to put any man to
death, as they confesse them selues, when
Pilate bad them take him, and iudge hym
according to their own law, meanyng they
should decrees some light punishment agaynst
him. They answered: It is not lawfull for vs
to put any man to death, & he hath deserued
to dye. As touching the cause, although they
accused him of blasphemy, in that he made
him selfe the sonne of God: yet could he not
be condemned for that, because Pilate would
admit no accusation, but such as contained a
crime agaynst the Romane lawes. And as
for the death of the crosse, it is manifest to
be proper to the Romanes, for the Jewes
would

at Hampton Court.

would haue stoned hym, if they might haue
condemned hym for blasphemy, according to
the law of Moyses. And that the Angel in that
place by no meanes can vnderstand Ierusa-
lem, it is manifest by these reasons: First,
that he calleth it that great city, which terme
could neuer be spoken of Ierusalem. Also he
calleth it Sodoma & Aegyptus, which was
the sea of the monstrous beast Antichrist,
which in other places is often called Baby-
lon: Wher as no man euer did imagine that
Ierusalem should be called Sodoma, Aegypt
or Babylon. Adde hereunto, that Ierusalem,
the place wher Christ suffered, was utterly
destroyed in S. Iohns time, wher it is eui-
dent, y by this great City, specially called
Babylon, Sodoma, and Aegyptus, is ment
none other but the Romane Empire, which
crucified the head, and should also bring forth
the monstrous beast Antichrist, which should
torment and afflict the members, which be-
gan with murder of the Lord, and should con-
tinue, tyll it were destroyed, in murdering of
the Seruautes. And by thys playne text,
which cannot be wrested to anye other sence,
this great City of Babylon, wher Christ was
crucified, is proued to be Rome, and the autho-
ritie, rule and power of the Romane City.

The second plaine and euident proufe which
I wil

A Sermon preached

I will vse at this time, shalbe taken out of the
13. chapter of this Revelation, where that evil
shapen beast is described, which is the head of
the persecuting malignāt church: hauing. viij
heads, & ten hoynes, and is the same which
afterwarde in the .17. chapter beareth the
great whoze Babylon, the mother of all abo-
minations of the earth. Who so therfore wil
compare these thynges that are wrytten in
this booke, concerning the description of that
monstrous beast, wyth those thynges that the
Prophet Daniel in the .7. chapter of his pro-
phety describeth of the .4. beasts, and special-
ly of the fourth, which all men confesse to be
the Romane Empire: except he be to much
blynded with frowardnes and peruers af-
fection, he must needs acknowledge, that
this Beast which John painteth out, is the
same that Daniel setteth out: which contay-
ning in it the crueltie of the Leopard, the
Beare and the Lion, which were the former
Monarchies, is vnlke to them all, & therfore
is the fourth Empire, which all the world
acknowledgeth to be y Monarchy of Rome.
What should I speake of the number of y
hoynes, equall in both, and generally of all
other partes of their description, which is set
forth so lyke, & almost with the same words,
both of the one and of the other, that it were
mere

at Hampton Court.

mere madness to imagine y^e this beast which
John describeth, should be anye other, then
that Daniel had so long before portrayed.
When if the Beast in Daniels description
doth signifie the fourth kingdome, as the An-
gell expoundeth it, which no man will deny
to be the Romane Monarchie: The same
monstrous Beast, beyng here painted out in
this Revelation, with the same shape, con-
ditions and conditions, must needs signify the
Romane Empire, and so Babylon be this
reason also is proued to be Rome.

The thirde argument of proue is taken out
of the .17. chapter of this Revelation, and the
9. verse. Wher the Angel expounding to St.
John the mystery of the beast with the seven
heades, declareth in very plaine wordes, that
the seven heades do signify seven hils, wher
on the woman sitteth. Now being it is eu-
dent, that the woman signifieth a great city,
we must see where we can finde a great City
builded vpon .vij. hils, & that by the interpre-
tation of the Angell is Babylon, the Sea of
Antichrist. And if we looke throughout the
whole world, wher shall we finde a great City
builded vpon .vij. hils, but that great citie in
Italy: Which all writers, Poets, Historians
Cosmographers, with one consent do confesse
to be Rome, which is builded vpon .vij. hils,
C. J. whole

A Sermon preached

whose names are these: Palatinus, Capitoli-
linus, Auentinus, Fxquilius, Viminalis,
Quirinalis, and Celius. This is so playne a
notacion of Rome to be Babylon, builded on
seuen hyls, that the Angell could not more
playnly haue exprested Rome, though he had
named her. Nay this is a more euident and
certaine description of Rome, to be the Do-
of Antichrist, then if in plain words he had
sayd Babylon is Rome. For it might be that
some other City then that here was ment,
might haue the name of Rome, but no other
Citye could haue this notacion, to be builded
on seuen hils. For Constantinopolis was af-
terward called new Rome, but Constantino-
polis was not builded upon. by hils like vnto
old Rome. Therefore this is a plaine and
manifest circumlocution of Rome, which
with no reason can receiue any other expo-
sition.

For what Bope going to the Grammer
schoule, & reading in Virgils Georgikees this
verse. Septem quæ una signi muro circumdedit
arces. That Citye (sayth Virgil) which hath
compassed by hils within her walles. What boy
I say in the Grammer schoule, doth not vn-
derstand this to be ment of y City of Rome,
although the Poet in that place doth not once
name Rome. With what face therefore will

alacur

any

at Hampton Court.

any man deny, that the Angel here meaneth
any other City by this Periphrasis & circum-
locution, then Rome: for if any will be so fro-
ward to except, that the word of hys is not
taken in the proper sence, but figuratiuely
and metaphorically for some other thing, as
some would seme to interpret seven hills in
this place, for. viij. kingdoms, he shall playnly
be conuincd by these reasons: first it were
absurd, that the Angell should repeate one
thing twise: for in the next clause he sheweth
that the seven heades do signify kingdoms
also. But specially we must remember, that
this is an interpretation of the Angel, which
must either be plaine & easy to be understood,
or it deserueth not the name of an interpreta-
tion. Wherefore if the Angel, offering to ex-
pound the mystery of the. viij. heades, giveth
this exposition, that they signify seven hills:
if hys be not taken in their proper sence, to
what purpose serueth this exposition? For if
the name of hills hath neede of an other expo-
sition, he had bene as good to haue left the
name of heades unpounded. And as for the
interpretation of hys to signify kynges, is
more obscure, darke, and farre les, then that
heades should represent kynges, for it is more
apt by Metaphore, to call a kyng an head,
then to call him an hyl. Wherefore except we
C.ij. will

A Sermon preached

wyl say, that the interpretacion of the Angel is vain, yea moze darke, then the thing that is expounded by him, we must nedes confesse that hyls are taken in their proper sence for hyls, & then the City builded vpon seven hyls without al controuersy is the City of Rome.

The fourth & last prooffe that I wyl take out of the holy Scripture, is the last verse of the same. 17. Chapter, which is yet a moze plaine description of Rome, if any thing can be moze plaine, then that hath bene already spoken. For ther the Angel in plaine wordes expoundeth, that the woman which S. John saw, which was the great whoze Babylon, is that great City which hath dominion ouer the kings of the earth. What brasen face is so impudent, to deny that Rome was that great City which had dominion ouer the kings of the earth at that time, when this was spoken: Or what other city had dominion ouer the kings of the earth in S. Johns time, but Rome: Who is therefore so forward & hntoward, that he wil not acknowledge Babilō here to be plainly called Rome. If I should name the chiefe City of England who would not vnderstand London: If I should speake of the chiefe City of Fraunce, who would not conceiue Paris: And when the Angel named the chiefe city of the world,

who

at Hampton Court.

who could be ignorant, living in that time,
or knowing the history of that time, that he
understood it of the city of Rome, which was
the See of the Emperre, and from whence we
should looke that Antichrist should come, accor-
ding to the former prophecies: For it is a
shame in this place to flee vnto Allegories,
and further expositions of this Angelicall in-
terpretacion, which as I said before, if it be
not cleare, playne, and easy to be understood,
deseruethe not the name of an exposition: as
when one knoweth one unknowne thing is
expounded by another, as much or more un-
knowne, it is vayne, superfluous, and ridicu-
lous. Wherefore, whom any bandes of reason
wyl hold in, they must be satisfied with the
exposition of the Angel y^e Babylon is Rome.
For seeing it was necessarye for the church
of God, to know as well the place wher An-
tichrist should sit, as to be instructed of his
craft and crueltie: our sauour Christ, the
author of this Revelation, would not suffer
his congregation to be ignorant thereof, but
sent his Angel plainly to intrepete and ex-
pound the vision of the great whore, that the
Church being thoroughly admonished of her
wickednes, and instructed perfectly to know
her, myght more easely take hede of her, flee
from her, and abhorre her. So that according
to

A Sermon preached

to my promise I haue sufficiently proued by
authoritie of holy scriptures, this first pro-
position which I take in hand, that Baby-
lon is Rome.

But because some are of such obstinate &
hoyful forwardnes, that nothing wil satisfy
them, but they will still grudge and repine,
carpe, and object against my interpretations
of holy scriptures (for the textes they can-
not deny) I wylly them that are such, if they
like not these expositions, which I haue
brought to the defacing of Antichrist and his
religion, then that they admit and reuerence
those expositions, which their own Authors
bring for the maintenance of the Popes au-
thority and his religion. Of which sort are
these: God (saith Moses in Genesis) made
two great lyghtes, the Sunne to rule the day,
and the Moone to gouerne the night: What is
saith the famous Interpreter, God ordained
the Pope & the Emperour to rule the world.
By the Sunne is meant the Pope, and by the
Moone the Emperour. And like how much
greater & more glorious the Sunne is then
the Moone, so much greater and more glory-
ous is the Pope, then the Emperour. And not
content with this, he counteth by Arithme-
tike how much greater the Sunne is in qua-
ntitie then the Moone, by proportion that it
hath

at Hampton Court.

hath to the earth, and so by many partes he concludeth that the Pope is greater then the Emperour. But here a man might helpe him, what by Geometry, and what by Arithmetike: for where as the Sunne is 166. times greater then the earth, & the earth 39. times greater then the Moone (as is proued by Mathematical demonstration) the Pope should be 6474. times greater then the Emperour. This is one noble exposition that is set forth to aduance the dignitie of the Pope and his kyngdome.

An other like to this, is vpon the wordes of the Apostels, which answered vnto our Sauiour Christ, when he commaunded him that had no sword, to sell his coate and bye one, signifying the great daunger that was at hand: Lord (say they) here are two swordes. These swordes (sayth the Glosar) are the Ciuill and Ecclesiasticall power, which remained in Peter, and therefore his Successor the Pope hath preheminence of both. No doubt a worthy interpretation, & that agreeth well wyth the text, and doth the Pope great worship. Againe S. Paule saith to the Corinthians, 1. Cor. 2. The spiritual man iudgeth al things, & he him self is iudged of none. This spirituall man, saith the Interpreter, is the Pope, which is Iudge of al the world, and

A Sermon preached

and may not be controlled of any man, no
though he draw with him innumerable soules
into hel fire, ther to be tormented with the
Devill and him for ever more, yet no man
must be so bold as to finde fault with him, or
to say: Domine, quid ita facis? Lord, why do
you so? Is not this an handsome exposition?
Yea I promise you even lyke unto this other:
Statuimus vt Clerici nec coman nutriant nec
barbam radant: We decree (sayth the Canon
of an auncient Counsell) that the Clergy
shal neither weare long heere, nor shane their
beardes. The Glosar finding this Canon to
be so cleane contrary vnto the custome of the
popish Clergy, who vse to weare long heere,
and to shane their beardes, thought he would
drawe it at the last, if it would not come by
faire meanes, to maintaine the laudable
custome of the popishe Clergy: and by expo-
sition of one word, he maketh the whole Ca-
non to serue his turne. Therfore Statuimus
(saith he) which is we decree, is to be expoun-
ded for Abrogamus, which is, we disannul or
abrogate, & so the sence after ward falleth out
very plaine for the popish Priests thus: We
disannul that Priests should go with out long
heere, or vnsheuen beardes. A right cunning
interpretacion, and proper for the place, and
such in effect are all those that serue for the
maine

at Hampton Court.

maintenance of the Popes authoritie and
the religion of Popery. Therefore, hee
that is not so sharpe indgement, that he will
mynde and refuse those playne appositions
which I haue brought of the places before al-
ledged, and except against them, as enforced,
confirmed, and far fetched: let him like of,
praise, magnify, and admire these interpre-
tations, which are sought to uphold and esta-
blish the Popes throne, & religion, as right,
true, faithfully and truly collected. Atq; idem
iungat vulpes, & mulgeat Hircos, & by as good
reason let him saye for his plough not Dres
but Foxes, and mylke for his payle, not shee
Dontes, but hee Dolties, as the Poet saith.

Now that I haue proued Babylon to be
Rome by authority of scripture, it followeth
that I must shew for the same, the consent of
auncient Doctors. And as in my former pro-
bation I touched shely such places as did
plainly, direaly, and manifestly set forth my
purpose so in this behalfe I will deale with
the Doctors. Not such as they are wont to al-
ledge agaynst vs, names in deede of great &
reuerent antiquitie, but works of mere false-
hood and forgerie, beuoying their Authors
not to be such as they are fathered vpon, but
such as out of the body of blindness and super-
stition of much latter tyme haue begotten

A Sermon preached

them; Such are the decretall Epistles of the
old Bishops of Rome, Linus, Clement, An-
dreas, &c. Of which Clements writing to St.
James; forthwith in his second Epistle char-
geth him very earnestly that the Wine be
cleanly kept, so that there appeare no Wine
dreg, or any other filthines among the frag-
mentes of the body of Christ, with many o-
ther lyke apostolical commaundements. The
impudency of whose Authoers appeareth no-
tably in this, y^e where as they were ignorant
Wizards that could not write true Latine,
they would ascribe their counterfet Epistles
to so learned Fathers, as though at that time
when women and Children spake Latine
naturally as their mother tong, the Bishops
were so vnlearned, that they did write so
barbarously, and were not able to utter
their mynde in true Latine.

But leauyng those delicates for suche as
long after them, I wyl vse no authority for
this purpose, but such as they cannot refuse,
but that it is auncient, catholike, and antea-
ticall. I wyl begin therefore with Irenaeus,
one of the most auncient & authentickall wri-
ters that the Church hath: Who in the fyft
booke of his treatise against al heresies, spea-
king of the See of Antichrist, vpon the last
verse of the .13. chapter of this Revelation,
where

at Hampton Court.

where it is sayd, & the number of the Beastes

name is six hundred, sixty & six, sheweth that

the opinion of many in this time was, & being

this name *Λεωνος*, which is in English

Latine Man, or Romane, in the numerall

Græke letters containeth this number, that

Antichrist must be sought of Rome. Whys

wordes are these: Sed et *Λεωνος* nomen sex-

centorum sexaginta sex numerorum. &c. et

valde veresimile est, quoniam verissimum reg-

nam non habet vocabulum, Latini enim sunt

qui nunc regnant. Also (sayth he) this name

LATEINOS, containyng the number of

666, is thought to be the name of Antichrist,

& it is very like so to be, for that which most

undoubtedly is a kingdome hath that name.

For they be Latines which now do raigne.

Don see by this testimony of Irenæus, that

this prophecy of old time was understode of

Rome, and that the number of the Beastes

name is to be found in one that beareth rule

at Rome. If this exposition or explication of

the Beastes name had bene deuised by Lu-

ther, Zwynghus, or Caluine, it might haue

bene suspected, as a thing imagined of spight

and enuye against the church of Rome, but

when it is brought forth by so auncient a

Doctor, which liued not many yeares after

this Reuelation was genen, as he him selfe

D.y.

saith,

The num-
bering of &
Beastes
name by &
Græke let-
ters.

Λ	3	0
κ		1
τ	3	0
ς		5
ι		1
ο		5
ο		7
ς	2	0
	0	0
	6	6

A Sermon preached

saith, which was but a litle before his tyme,
under Domitiane the Emperour, which died
xij. hundred yeres before Luther was borne:
we must needs iudge it both to be very an-
cient, and boyde of all partiallitie. Where-
fore I will passe ouer diuers other applicati-
ons of that number to other names, which
nevertheles hyt Babylon home, because they
haue bene sought out of late by such as beare
yll wil vnto Rome. For I thinke this is suffi-
cient with al reasonable men of equal iudge-
ment, to proue that this is no new opinion to
seeke the See of Antichrist at Rome. They
them selues to proue their doctrine catholike,
alledge authority of a. xj. or. xij. hundred yeres
antiquity: behold this opinion is. xij. or. xij.
hundred yeaeres olde, that Antichrist should
be a Romane, and that the See of hys tyran-
ny should be at Rome.

The second witnes of this assertion that
Babylon is Rome, is Tertullianus, a very
auncient writer also: Who in plaine wordes
affirmeth that Babylon signifieth Rome, in
the third booke agaynst Marcion, which de-
nyed that Christ had a true body. Wherefore
Tertulliane vseth this reason agaynst him:
That thing which hath a figure of it, must be
a thing of truth, and so discoursing of many
things figured, and the figures of them;

come

at Hampton Court.

commeth to these words: Sic et Babylon apud
Iohannem noster, Romanæ rēbus figuram
portat, perinde & magna, et regno superba, et
sanctorum debellatrix. What is to say: Cuen
so doth Babylon (in the Apocalips of our
John) beare the figure of the citie of Rome,
which is altogether as great, and as proud in
raygne, and as great a persecuter of the
Saintes, as Babylon was. You see therefore
most clearly and playnly, that Tertullian
with all his learning could not interpret
these things that be written in this Revela
tion concerning Babylon to be applied to
any other citie then Rome. And he is also a
witness boyde of all partiality or affection
to either part, of them that strive in our daies
for he departed here about xii. hundred
yeares before our tyme: why should he not
then bee credited in this case?

Well, next unto him I wyll ioine Chryso
stome, in hys Commentarie vpon the second
Epistle to the Thessalonians the second chap
ter, in his fourth Homelie. Wher as S. Paule
speaking of the manifestation of Antichrist,
saith, they knew what was the day, that he
was not presently revealed: But when that
day is taken away, he should be revealed in
his due time. Chrysostome expoundeth this
day, to be the Romane Empire, which must
geue

A Sermon preached

here place vnto Antichrist: that lyke as the
 Persians came in place of the Chaldeans,
 the Grecians in place of the Persians, & the
 Romanes in place of the Grecians: euen so
 Antichrist should invade the Empire of the
 Romanes: Vacantem imperij principatum
 intrudet, et tentabit ad se rapere hominum et
 Dei imperium: Antichrist (saith he) shal in-
 uade the vacant principality of the Empire,
 and shall assaye to drawe vnto him selfe the
 Empires both of God and men. And is it not
 manifest that the Papacy grew and toke in-
 crease by the decay of the Empire, & at the fall
 of the Monarchy challenged full possession of
 all dominion, both spiri- tual and tempo-
 rall? Of the same iudgement is St. Jerome wry-
 ting vpon the same place of Paule vnto Ala-
 gasia, in the eleuenth question, whose wordes
 are these: Nec vult aperte dicere Romanu im-
 perium destruentum, quod ipsi qui imperant
 aeternum putant, vnde secundum Apocalyp-
 sin Iohannis: in fronte purpurate meretricis
 scriptum est nomen blasphemie, id est Romae
 aeternae, &c. That is: Neither will he openly
 say, that the Roman Empire should be de-
 stroied, which they that gouerne it thinke to
 be euerlasting: wherefore according to the
 Revelation of Saint John, in the forehead of
 the purple wherof ther is written a name of
 blasphemie

at Hampton Court.

blasphemie, which is, Rome euertasting. Let
here an other witness of gods antiquity, and
sufficient proof, which not onely agreeth
plainly with Hierosolome, that Antichrist
shuld take possession of the Romane Empire,
when it shoud be decayed in the Emperours;
but also most plainly agreeing with I creu-
liane, calleth that Babylonish Strumpet,
which is described in the .17. chap. of this Apo-
calyps, that purple whore of Rome, and the
name of blasphemye, to bee Rome euertast-
ing: As though hee had heard the Pope
brag of the eternitie of his See, which he saith
is the Rocke, against which the gates of hell
cannot preuaile. But he is sorely beguiled,
for Rome the See of his Popedom is by St.
Jeroms iudgement that Babylon of whom
the Angell preached, that howe soeuer shee
boast of her eternitie, She is fallen, she is fal-
len, even Babylon that great citie, and neuer
shall rylse agayne.

They cry out against vs that we rayle, and
speake contumeliously of the holy See of the
Pope, when we call Rome the whore of Ba-
bylon: but when the old Doctours (to whose
iudgement they them selues appeale from
the authoritie of the scripture) feare not so
plainly in their writings, to paint out the Ba-
bylonical Strumpet in her right colours, &

A Sermon preached

in that words to say she is Rome, the mother
of al abomination, and the See of Antichrist:
why should we be blamed for saying as we
are taught by them? And especially of those
men that make so great vauntes that the
iudgement of the Fathers is altogether on
theyr syde: by whom they offer to be tryde,
when they dare not abyde the iudgement of
the Scriptures.

Againe, consider I pray you if the old Doc-
tors, before Antichrist were openlye reuea-
led, did vnderstand by the Scriptures, that he
should sit at Rome: What think you would
they haue sayd and wrytten, if they had liued
in these daies, and knowen and seene al that
was prophesied to be fulfilled in him? With
what confidence suppose ye, would they haue
indured agaynst hym? With howe open
mouthes would they haue cryed out vpon
him? At least wyse do you not think in your
conscience, that when they had considered
the authoritie of the Pope, and his whole
some doctrine, they would haue chaunged
their myndes, and recanted their wrytinges
against Rome, and repented that euer they
had called her the purple whore of Babylon,
seing she is the holy mother church of Rome,
the See of the most holy father the Pope, the
head of the same Church:

I must

at Hampton Court.

I must needs say thus much in your behalf
(O ye Papistes) as yll as I loue you, that if
Jerome, Tertulliane, and the rest of the Doc-
tors did so account of Rome as you affirme
of them, they were much to blame to besmeare
her with such odious names, as to cal her the
purple whore of Babylon, which must needs
make her vehemently suspected to be the
Church of Antichrist, and not of Christ. For
what Papist in these dayes dare say, that
which Jerome sayd, that Rome is that purple
Harlot Babylon, which S. John speaketh of
in the Apocalyps? The same Jerome in hys
13. booke of Commentaries of the prophecie
of Esay, vpon the 47. chapter writeth in this
manner: Licet ex eo quod iuxta. 70. scriptum
est θυγάτηρ Βαβυλωνος, id est filia Babylonis,
non ipsam Babylonem quidam, sed Romanam
urbem interpretantur, que in Apocalypsi Io-
hannis & Epistola Petri Babylon specialiter
appellatur. &c. That is to say: For as much
as the seuentye Interpreters write, not the
daughter Babylō, but the daughter of Baby-
lon, some do intrepzete thereof, not Baby-
lon in Chaldea, but the Citie of Rome, which
in the Reuelacion of S. John, and the E-
pistle of Peter, is specially called Babylon.
Note that Jerome in this place accompted
Rome to be Babilon the yonger, daughter of
C. J. Baby

A Sermon preached

Babylon the elder. And secondly, that this was not his opinion onely, but the consent of many other in his time, and namely of suche as vsed to interprete þe Prophet Esay. Thirdly, and especially consider, that he affirmeth Rome in the Apocalyps to be especially called Babilon. So that Babylon in the Apocalyps, by his iudgement, cannot be vnderstood for nothing els but Rome, because Rome is there specially figured by Babylon. What meaneth Jerom so often to beate in this nayle þe Babylon is Rome? If it had slipped out of his pen but once, he might haue bene pardoned for his ouersight: but whē he hath neuer done wyting, þe Rome is Babylō, why shuld we accompt him any longer for a Catholike?

For in hys Preface vnto the booke of Didymus, De Spiritu sancto, which he translated out of Greeke into Latine, wytyng to Paulinianus, he uttereth these wordes: Cum in Babylone versarer, et purpuratæ meretricis essem Colonus, et iure Quiritum viverem, &c. Of late (saith he) when I was in Babylon, and was an inhabitant of the purple Harlot, & lyued after the lawes of the Romanes, I thought to intreate somewhat of the holy Ghost. What needed Jerome in this place so obviously and contumeliously to call Rome by the name of Babylon, but that he could neuer

at Hampton Court.

never consider Rome otherwyse, but to be
the one appointed for Antichrist: For in an
other places wher he interpreteth the scrip-
tures & Prophecies, concerning Antichrist,
we may lesse marvel if he interpret Babyl-
lon for Rome, because no reason could leade
him to expound it otherwyse. But here talk-
ing pleasantly with his friend, what necessi-
tie compelled hym to vse such descriptions
of Rome, but that thys perswasion was so
deply grauen in his mynde, that Babylon
is Rome, that neither in earnest nor lest he
could forget it, but is alwaies harping vpon
it, as though he thought scozne to call Rome
by any other name, then that he had learned
in the scriptures to be Babylon, & the purple
Harlot. For in like maner wyting to Mar-
cella, a vertuous Gentlewoman of Rome,
whom he allured to forsake Rome, & to dwel
nere vnto him in Bethlehem, one especiall
reason that he vseth to perswade her is this:
That as Bethlehem whether he would haue
her to repaire, is situate in the holpe land,
and the place consecrated to the byrth of
CHRIST: So Rome where she desired to
remain, was the Babylonical Harlot, accor-
ding to the Reuelation of S. John, appoynt-
ed for the birth of Antichrist, which there
should aryse, and exercise his tyrannye, and

C.ij.

from

A Sermon preached :

from thence should deceiue the whole worlde
with hys wicked wyles.

But who so wyll reade the woordes of Je-
rome, may finde yet more places, in whych
he is bold to call Rome Babylon, the verge
See of Antichrist. Whereby it is apparant,
that it is no new or straining matter to seeke
Antichrist at Rome, when such old Doctors
of the Church so commonly in Commenta-
ries, Epistels, and other writings do teach
vs that Rome is Babylon, and the scripture
affirmeth that Babylon is the See of Anti-
christ. But let vs leaue S. Jerome, and see
what other say of the same matter.

S. Ambrose, writing a Commentarie vpon
the Revelation of S. John, is of y same iudge-
ment. Of the authoritie of the worke I wyll
moue no questiō at this time, seing it is com-
mended to vs by Cuthbert Tonstal, late Wy-
shop of Duresme, who founde it in an old Li-
brarie, and first set it in print, vnder the name
of that great S. Ambrose, and is willing that
men should so thinke of it. It is good authoritie
I say, against the Papistes, being commen-
ded by so Catholike a Prelate, and because
they are wont to receiue whatsoeuer com-
meth vnder y name of an old Doctor, though
it be neuer so vnlike his writing, and cry out
vpon vs for reiecting at our pleasure the
woordes

at Hampton Court.

woorkes of auncient Doctors, that make a-
gainst our doctrine, as though we reiected
any without cause, or they refused none for
any cause: whereas Pighius their great Patron
blusheth not to reiect the reporte of two ge-
nerall Councils, the first and first of Constanti-
nople, which are commended to vs by publike
saith of the church of Constantinople, because
in the one Pope Honorius is condemned and
accursed for an heretike, and in neither of
both & Popes Legates could haue the highest
place, according to the request of their ambi-
tious Master. But as for this Ambrose, if he
were not Ambrose of Millain, yet is it appa-
rant by the stile that he was some auncient
wyter of the Latine church, and he throug-
hout this prophecie interpreteth Babylon to
be Rome, & Antichrist to be sought no where
but at Rome.

Primasius also a very auncient wyter, who
like wise commenteth vpon the Apocalyps,
expoundeth these propheties of Antichrist to
be fulfilled in the Romane Empire, and of
the citie of Rome.

S. Augustine in his learned woork De Cui-
tate Dei, not once or twice, but often times is
bold to call Rome Babylon, and Babylon
Rome, as in his .16. booke, & .17. chap. he calleth
Rome an other Babylon in the West. And in
hys

A Sermon preached

his. 18. booke, f. 2. chapter he calleth Babylon of Chaldea the first Rome, and Rome of Italy the second Babylon, willing men to consider, that in the beginning of the city of God, which was the church in Abrahams time, the first Rome y was Easterne Babylon her enemy was builded in Chaldea, and about the same time that the first Babylon was destroyed, least the city of God should lack her enemy, the second Babylon which is Rome in Italy was erected. It is a straunge matter, that the same city which is the professed enemy of the city of God, shuld be the mother of al religio, and the very city of God it selfe. O Augustin, thou wast not wel advised to make the citie of Rome enemye to the citie of GOD, that Rome shoulde be the same to the church of God, that Babylon of olde was at Jerusalem. The same Augustine in the. 22. chapter of the. 18. booke, calleth Rome another Babylon, and daughter of the fyrst Babylon. And in the. 27. chap. he calleth Rome Westerne Babylon. By these and other testimonies of olde wyters that myght be brought, but for tediousnes, I suppose it is sufficient. It is proued that Babylon in this my text spoken of, is Rome, and that we should not seeke Antichrist to proceede from any other place then from Rome. But what needs I trouble my

at Hampton Court

my selfe to seeke further testimonial, for confirmation of this matter, that Babylon is Rome, the of the Papists them selues: which affirm that S. Peter in his Epistle where he sendeth salutations from the Church gathered in Babylon, by Babylon understandeth Rome. And they learne it of Hieronime, which in the life of S. Marke doth so expound it. So greedy they are to finde a place in Scripture where Peter should be said to haue bene at Rome, that they are content to acknowledge Babylon in the scripture to be understood of Rome. And thus I haue performed I trust sufficiently, that which I tooke in hand to prove, both by the authozty of holy scripture in plaine and manifest textes, and by consent of many auncient wryters, yea by the confession of the Papists them selues, that Babylon in the scripture is taken for Rome. And thus much for the first part, in which because I haue bene ouer long, I wil be shorter in that which remayneth.

In the second part I promised to declare how Babilon which is Rome is fallen according to the prophesy of this Angel: She is fallen saith the Angell, she is fallen. We repeateth the word of falling for two causes: First, to declare the certaintie of her decay, that howe soeuer she seemed to flourish and triumph, as though

A Sermon preached

though she should neuer haue fallen or come to ruine: yet God for her wickednes most righteously, and for the comfort of his church most mercifully, had decreed vndoubtedly that she should fall, when that tyme was once come, which in his most wise and well ordered councel was appoynted for her destruction. Secondly, he repeateth twice that she is fallen, to shewe that she should haue an unrecoverable fall: she should not fall as other Cities, which haue risen againe, but she should fall without all hope of recouerye, neuer to be restozed agayne. Therfore in the. 18. chap. a mightie Angell taketh vp a great mylstone, and throweth it into the sea saying: V With such violence shal Babylon that great city, be throwne down & neuer be sene any more. So that as it is impossible for a great mylstone, throwne with great force by a mighty Angel into the bottom of the sea, to rise vp againe, & swim aboue the water: so impossible is it that Babylon, when she is at the lowest of her fall, should euer be set vp againe. And in the. 19. chap. it is sayd: That the smoke of her burning ascended vp for euer and euer. Also of her utter desolation descriptions are made in the. 18. chapter, wher it is said, that Babylon is made a dwelling place of diuels, a cage of vncleane

at Hampton Court.

uncleane birds, according to the prophecy of
Esay, concerning old Babilon that Zym and
Ohym which be Sprights & Goblins shall
walke in her pallaces, Scrichowles and
Ostriges shall cry in her houses, Apes and
Satyres shall daunce in her beutyfull buyl-
dinges. No voyce of men shall be heard in
her, no sound of a myll shall be heard, no light
of a candle shall be sene, but perpetual soli-
tude and sorowe shall dwell there for ever-
more. Therfore saith the Angel, She is fallen,
she is fallen, that is, she is destroyed, and ne-
uer shall be repaired.

But if we wyll better vnderstand how she
is fallen, we must consider more distinctly
wherin she is fallen. First, in wealth and
riches she hath sustained a great fall. Con-
sider how many kingdoms and states of the
world haue renounced her obedience, and all
those haue withdraue great rents, reuenues
and commodities, that in times past were
addict to the mayntenance of Babylon the
church of Rome. A great fall without perad-
uenture, and that wyll neuer be reconored.
Remember so many Abbies, Monasteries,
Punneries, Frieries, Hospitals, Chauntries,
Churches and Chappels, now ouerthrowen
and made euen with the ground. All landes,
iewels, ornaments and great treasures that
F j. belong.

A Sermon preached

belonged vnto them, clean taken away from them: and you wyll confes with me, that Rome in ritches hath a great fall. Yea, if you would see with your eyes a manifest example of Gods indgement against Babylon, behold those euil fauored ruines and heapes of Monasteries, that wer somtyme gorgeous and sumptuous buildings. The same end remaineth al that pompe and pride of Babylon not yet altogether beaten downe, but euen now in falling, for the mouth of the Lord hath spoken it, and his immutable counsell hath decreed it, and he hath sent an Angell to proclayme it.

Some with perchance, that Monasteries had stood still, and bene conuerted to better vses: Wnt vndoubtedly the prouidence of God so ordered all thinges, that his curse which was vpon them might be executed, and the prophecies that wer concerning them, might be fulfilled, that they might be a monument of his wrath vnto all the posteritie, the beginning of the fall of Babylō, and an example of the destruction of al the rest that shuld follow sone after. Who would euer haue thought that so great ritches, treasures and reuenues shuld so sodainly be ouerthrowen, destroyed, and come to nothing: Therfore it is manyfest, that in wealth and worldlye
sub

at Hampton Court.

substance, whereby the pye, voluptuousnes, and intemperance of ryotous Rome was mayntayned, and grew to an intolerable excess, is greatly diminished, soze decayed, and hath a soule fall, and shortly shall haue a finall fall.

Well, Babylon is not fallen onely in wealth and ritches, but also in power and authoritie. For the things of the earth which some times were subiect to that monstrous Beast, haue now shaken off the yoke of her seruitude, and withdrawen the obedience of all their subiectes from her. Yea, the most part of the ten hornes, which sometime gaue ouer their power and authoritie vnto the Beast, which were all the kynges and potentates that acknowledged the Pope for their supreme head, and soueraigne Lord, do now hate and abhorre the Harlot of Rome, and shall make her desolate, by withdrawing their subiectes from her obedience, and naked, by spoiling her of her treasures, and shall eate her flesh for pure hatred, and burne her with fire: For greater is the Lord which iudgeth her, so that she which before at her pleasure might commaunde all Princes to begynne warre, to cease from war, to defend her quarrels, to annoy her enemies: now is glad to flatter a selueduced Princes to take her

J. y.

part,

A Sermon preached

part, that she be not utterly forsaken of all men. O yes to practise by treason and treachery, suborning Hogen and Macabondes to stirre up tumultes among the rude people, to trouble godly estates and common wealthes that despise her dominion, but without all hope euer to recouer her ancient tyranny.

Her thunderboltes of Excommunication, which were sometime terrible to all men, are now feared of no man. What though she retayne her proude and presumptuous stomake, and wyll do while her breath lasteth, to pronounce sentence of depriuation against Princes that abhorre her wickednes? Her impudent arrogancie is not so muche detested of many, as laughed to scorne of all. Her Priests and priuie practisers, though they change themselves like Proteus, into neuer so vniuersally shapes, are spied in euery corner. For God him selfe reuealeth their pretences, and will not suffer her to preuaile any longer. So that in power and authoritie Babylons fallon, and falleth dayly more and more into utter contempt with all men, untill she be utterly consumed and brought to nothing, which wyll not be long before it come to passe. For this sentence that God hath pronounced against her, and begun al so to execute, cannot be changed, or much longer

in Hampton Court.

longer differred.

But especially and chiefly Babylon is fallen in reprobate of her doctrine. For besides so many Princes and States of Christendome, that by publike authoritie have received the Gospell, and utterly abolished all Babylonian doctrine & even in the midst of her tyrannye and persecution; great multitudes dayly are lightened with the bright beames of the Gospell; that so, all Inquisitions, imprisonments, exquisite torments, & cruell burnings, they neuer a whit diminish, but rather increase, as God hath provided that the blood of the Martyrs should be the seede of the Church. And they are more then obstinate, if they do not acknowledge that this matter is goddernes from God above. For if it had bene of men, it must needs have decayed before this tyme, and have come to naught, as Daniel saw of the doctrine of the Apostles. Wherefore in fighting agaynst it, they shew them selves but after the manner of the old Giants, to make war against God. Or as it is contained in this prophecy, that Antichrist should gather together the Princes of the earth to make battail against him that sitteth upon the white Horse, whose name is The word of God; but all to their better confusion and destruction. For the words
of

A Sermon preached

of God must conquer and prevail in the last age, and Antichrist must be consumed by the spirit of the mouth of Christ, which is his holy word, and utterly abolished by the glorious brightness of his coming to judgement, as St. Paul testifieth in the second chap. of the second Epistle to the Thessalonians. Therefore it is in vaine that they take so underprop the doctrine of Babylon by cruelty and tyranny, for all will not serve, seeing the time of her fall approacheth, and now already our Saviour Christ with the spirit of his mouth hath wasted and consumed a great part of that credit and estimation, in which the doctrine of Babylon of long tyme hath triumphed. And it is our partes to pray, that her credit may daylye more & more decrease, that the kyngdome of Christ may be perfectly established amongst vs, and the kyngdome of Antichrist may be ouerthrowen, even from the foundations: That no superfluous reliques of Babylonish religion may remaine, where the Church of Christ is in building, but that the doctrine of Babylon may fall all together.

Thus have I declared that Babylon in wealth and substance, in power and authority, in credit and estimation of her doctrine, is fallen, and that without hope of recovery.

at Hampton Court.

For her credit is cracked, not onely amongst her enemies the Protestantes, but euen amongst her best friendes, and greatest Arch-papists. For I suppose ther is none in the world so blinde, so superstitious, so deuoutly addit in all pointes of popish idolatry and supersticion, as they were. xxx. or xl. yeares past. Although they close their eyes neuer so obstinately against the light of Gods woord, yet some effect of the beames of force will pearce euen through theyr eye lids. And that they them selues cannot dissemble, although they would neuer so fayn, but that they haue bene deceiued with grosse errors and shamefull superstitions. Their Wardons, their Pilgrimages, their Legendes, who is now so blinde that seeth not how the world hath bene seduced by them? And the simplicitie of the people abused to satisfie their insatiable couetousnes.

As for the greatest Patroness of Poperie that be learned, they cannot denye, but that great errors haue bene receiued and taught for truth. Wea the Pope hym selfe hath acknowledged that many errors haue crept in to the church, yea euen into the Masse: but the reformation of them pertaineth to him alone and the generall Councel. But what hope of reformation is to be looked at their handes,

A Sermon preached.

bandes, let it be sene in the deccies of the last
Counsell of Trent. What little wile those
great mountaines in so many yeares trauel
haue brought forth? In fortie or fiftie yeares
consultacion two great matters reformed:
One for Baraoners not to be common Bed-
lers, another for the Communion in both
kinds, to those that desire it. So they confes
it were as good in one kinde, and agree with
them in all other pointes of Poperie. Yet
al was not wel, they confesse by their correc-
tion. And as for the greatest pyllers and
Doctours they haue, if they bee pressed neare,
acknowledge a great deale moze. As one
that landed lately at Parmouth befoze wit-
nes of good credite testified, that if he might
be satisfised in two pointes concerning the
Popes Supremacie, & the reall presence, for
other matters he would not greatlye strine.
So that I wyl conclude that Babylon is fal-
len in ritches, in power, in credite of doc-
trine, not onely with Protestantes, but euen
with Papistes them selues.

But now I knowe what wil be obiected a-
gainst me, that I haue traueled al in bayne,
to proue that Babylon is fallen, and that Ba-
bylon is Rome: And that I haue abused the
tortes of Scripture, and sentences of olde
Doctours, to proue the same. For whatsoeuer
is

at Hampton Court.

is contained either in the Scripture, or in the
writing of the auncient Doctors, to proue
that Babylon is Rome, is to be understood of
Rome under the Heathen Emperors, and
not under the Popes: And that al this while
I haue wrested the Scriptures, and enforced
the Doctors to affirme that which they neuer
thought of. In deede I wil confesse that some
prophecies contained in this Reuelation,
wer fulfilled in the heathen Emperors, and
that the Heathen Empire was an introduc-
tion vnto Antichrist: but that Antichrist the
great enemy of the Church of Christ, and
which is principally called Antichrist, coulde
not be any of the heathen Monarchie, I will
make it manifest by plaine demonstrations.
And first I will retaine this principle, suffi-
ciently proued before, that Rome is the See
of Antichrist, and that by authority of scrip-
tures, and consent of auncient writers, we
can seeke him no where, but in the Romane
Empire. And now the controuersie resteth
in this, whether the heathen Emperours or
the Pope be he.

First S. Paule in the second chapter of the
seconde Epistle to the Thessalonians, spea-
king purposely of Antichrist, saith expressly
that he shal syt in the Temple of God, which
is the Church of Christ. But it is manifest

C. j.

that

A Sermon preached

that the heathen Emperours dyd not syt in the Church of God; therefore the heathen Emperour is not this Antichrist. And by the same reason it is manifest, that Mahomet is not that especiall Antichrist, because he sytteth without the Temple of God, as ther be diuers that would haue these things to be vnderstande of Mahomet or Ottomannus: But it is as cleare as the Sunne at noone dayes, for as much as neither the heathen Emperours, nor Mahomet, nor Ottomannus sitte in the Temple or Church of God, that none of them is that great Antichrist, of whom the prophecies of the scripture are to be expounded.

And where as some of them interpreate the abominatiō of desolation, wherof Christ speaketh, to be ment of Antichrist, or at least wyse to be a figure of him, that cannot be vnderstand of the heathen Emperours, or any other that is without the church, for that standeth in the holy place which is the temple, & signifieth the Church. Now the Pope sytteth in the midst of the temple of God, and boasteth him selfe to be God, challenging to him selfe such authority as is proper onely to God, and vsurping such honoꝝ as is peculiar onely to God. Therefore not in the heathen Emperours, but in the Popes is this propheticie

at Hampton Court.

pherie accomplished. Another reason to prove that Antichrist, which in this Revelation is foretold to come into the world; cannot be understood to be the heathen Emperors, is taken out of the viij. chapter of the same booke: For there the Angell interpreting unto S. John the misterie of the Beast that beareth the Mark, which hath viij. heades, signifie by hys, he declareth that they signifie also by kings, or principal estates, or formes of regiment, for so the name of King is often taken in the Prophetes, & specially in Daniel, at which prophetic S. John borroweth many phrases. Of these viij. heades, five (he saith) were fallen, the first was then presently in authoritie, and the seventh was not yet come, which seventh was the monstrous Beast Antichrist, that was both the seventh and the eighth. Now it is evident, that this could not be understood of the heathen Emperors: for Nero the first persecuting Paynim, was come and gone, and Domitian another persecuter, by whose tyranny S. John was banished into the Isle of Patmos, wher he saw and received this Revelation, was then in authoritie: so that of the Monarchie or tyranny of heathen Emperours, this could not be understood, and of the Christian Empe-

A Sermon preached

rours no man wyl expound it, so that it must
needes be turned over to the Pope, for it can
rest in no place els. And being referred vnto
to hym, all the rest hath a verie apt expon
ation.

For the citie of Rome, and the dominions
therof hath had seven principal states or for
mes of reigement. The first state of Kyngs,
the second of Consuls, the third of Decemviri,
the fourth of Dictatores, the fift of Triumui
ri, the sixt of Cæsars or Emperors, and the se
uenth of Popes. Nowe five of these states or
formes of regiment were fallen and abol
shed in Saint Johns time: the first which was
the Emperors in his time, was in place, and
the seuenth which is the Popes, was not
yet come, which was the very Beast it selfe:
the Romaine Empire reuiued, and raised vp
from the bottomles pyt of Hel, into the vlti
ped tyranney of the Pope. And this is that
Beast, that sometimes was of wonderfull
great power and glozy in the daies of Augu
stus, & some other of his Successors, but then
much decayed, as if it had not bene, although
in some sort it were, but should be reuozed in
the vlturped authoritie of the Pope, that clai
meth al the world to be his Diocesse. Which
power cometh not from God, but from the
Prince of pride, out of the bottomles pyt.

But

at Hampton Court.^A

But chiefly let vs consider, that the beast al-
though he be but one, yet in the accompt he
standeth for two, for he is that seventh head,
and the eight also: And remember that the
Pope challengeth double authorite, namely
the power of both swordes, the spiritual and
the temporal. So that in this exposition al-
things agreemost aptly.

Agayne, it is manifest in the Scriptures,
that Antichrist should deceiue the worldes
with false doctrine, vnder pretence and coun-
teour of true religion, and therefore so often
times the scripture warneth men, that they
be not seduced by him: which were needles,
if any open professed enemy of Christ should
be that Antichrist. For there is no likely-
hood that an heathen man, a Jew or a Turke
should deceiue any multitude of true Chri-
stians: but he that vnder the pretence of the
name of Christ, seeketh most of all to deface
the honour of Christ, he is a subtile aduer-
sarie, and the very spirit of Antichrist, as St.
John also in his Epistle doth testifie. For
in the second chapter, speaking of those An-
tichristes, which were the forerunners of
the great Antichrist, he sheweth that they
went out from the Church. And in the fourth
chapter hee calleth them false Prophetes,
and teacheth them how to know the spirit
of

A Sermon preached

of Antichrist: He that denyeth Iesus to be Christ, he that denyeth that Iesus Christ is come in the flesh. That is, he that derogateth any thing from the honour of Iesus to be Christ, and in his flesh to haue performed the full worke of mans redemption, as the Pope doth most blasphemously, he is Antichrist: & who so teacheth any such doctrine, speaketh by the spirit of Antichrist. For the testimony of Iesus, is by spirite of prophecy: saying therefore that St. John accompteth Antichrist for one that is gone from the Church, and for a false Prophet, it is cleare that Antichrist is no Heathen Emperour, which was neuer of the Church, nor yet a false Prophet, that toke vpon him to teach in the Church. The same may be sayde of Mahomet, who neuer professed him selfe to be a Christian, nor yet a Prophet in the Church of Christ, pretending to uphold the religion of Christ, but an open enemy of the Gospel, and of our Saviour Christ, altogether wythout the Church. By these argumentes I doubt not, but all men maye see, that seing Babylon is Rome, and that the head of Babylon is Antichrist, that he can not be anye of the heathen Emperours, but euen the Pope hym selfe. And therefore I conclude according to my text, that Rome is fallen,

A Sermon preached

without check of true doctrine, which calleth
men to repentance, and amendement of life,
or els threateneth eternall damnation. For
howsoever it please them to charge the doc-
trine of the Gospell with cause of securitie,
it may easely be sene by comparison of it, to
the doctrine of Popery, whether be cause of
security: that which teacheth no satisfaction
but one, for them that be penitent in this
lyfe: or theirs that hath so many wayes to
merite rewardes, and to satisfie for synnes,
not onely while men lyue in the worlde,
but also for them that are already gone out
of it. And there is no wyne so sweete to the
taste of a carnal man, as that which maketh
him dronke with opinion of his own righte-
ousnes, as it is the nature of strong wyne,
to make verye Cowards thinke them selues
to be valiant champions: and such is the cup
of popishe doctrine, contayning merites and
satisfactions.

Agayne, when we consider that Antichrist
should make men dronke with his erroneous
doctrine, we marvellesse howe men could
be so blynded and infatuate, that they could
not see and perceiue such grosse errors, and
manifest vnttruthes as are in poperie. For
as they that are overcome with the strength
of wyne, haue lost the right vse, both of their
wit,

at Hampton Court.

wit, and of their senses: euen so they that
are drunke with the hereticall doctrine of
Wapistris, do grope in the cleare lyght of the
Sunne, and see not their owne deformity,
though all the world beside crye out of them.
In lyke maner, they that be ouercome with
the vn honest loue of Harlots, haue their
reason so imprisoned in corrupte affection
and foolish fantasie, that they are at libertie
neither to see their owne folly, nor to admit
any wyse and godly counsell. So it fareth
with those that the Babylonicall Circe the
Church of Rome hath allured by her en-
chantmentes, to commit spirituall fornication
with her, they cannot abyde to heare
the voyce of them that calleth them out of
that damnable estate, so highlye they please
them selues in their owne miserie as if they
were in case of perfect felicitie. This is the
effect of their drunkennes, this is the effect
of their fornication, & this is the iust iudgement
of God, that they which haue shut vp
their eares from hearyng the truth, should
be deceiued with strong delusions, that they
myght beleue lyes. Furthermore by the
names of these vices, the Angel comprehendeth
all other vices that followe drunkennes
and incontinencie. For these crimes go
not vnaccompanied, for wher either of the

A Sermon preached

is, commonly both will be, and they haue ei-
ther of them, and both together, they trayne
to wayte vpon them. And all these we see to
haue ouerflowed in Rome the Western Ba-
bylon, as she her selfe, though she haue a bra-
sen fozehead, and be past all shame, cannot
deny altogether. And because of these so great
and haynous enormities, the iust sentence
of God, pronounced here by the Angell, is
come vpon her, that she is now in her fall and
decay, as she was once in her ruffe and glozy.
But this especially is to be noted, that the
Angell here saith, that She should deceiue all
nations with the furye of her fornication. For
this is the great vniuersalitie that they make
so great bzaggies of, and would haue it to be
a certayne Note and Marke of the catholike
church to be vniuersall: Behold the Angell
here sayth in playne wordes, that all nations
should drinke of the wyne of the furye of her
fornication. Where is then the vniuersall
consent and vnitie of all nations in religion;
that maketh a true religion? And yet vniuer-
salitie and vnitie be two great pillars of the
Church of Rome. And for my part I doo not
enuie her those Markes which shee challen-
geth of vniuersalitie and vnitie (although
we might stand in law with her for them)
but let her peaceably enioy them: for they
may

at Hampton Court.

may helpe to proue her to be the false church of Antichrist, but they cannot make her to be the true Church of Christ. We see plainly that Babylon hath here vniuersalitie and vnitie, for she maketh all nations to drynke of the furious wine of her fornication: but the church of Christ, as he himselfe saith, is a small flocke, and himselfe by Simeon is sayd to be a signe of contradiction, a marke that is gaynsayd of most men.

And here also is answered one great mighty obiection, wherewith they thinke to choke vs: That seeing the Church of Christ is the Spouse of Christ, how could it be that Christ should forsake his Spouse, and suffer her to continue in damnable errors, so many hundred yeares? Why, Christ him selfe declareth, that the deceites and errors of false Prophetes should be so great, that if it were possible the very Elect should be deceyued. Yea, there should be such a miserable dispersion, that scarce two true professors of his name should remayne together in one place, and yet the holie band of vnitie should be in the head, which is our Saviour Christ: for whersoever the carcasse is, thither the Eagles would be gathered. And S. Paule in manifest words declareth, that the seconde coming of Christ should not be, befoze there
V. y. were

A Sermon preached

were a general Apostasy, that is, a departure from the true faith and religion of Christ, and that the sonne of perdition Antichrist were openly shewed. And in this Reuelation howe often is it said, that Antichrist should deceyue all the world, all nations, people, and tounes, and that the Church of Christ should be driuen into the wilderness, out of the sight of the world, and ther remaine a space, until she should be brought agayne to lycht and open knowledge of all men: As it is come to passe this day, Gods name be therefore euerlastingly praised.

But because I haue occupied long tyme, I wyll draw to an end: For by that I haue said I trust it doth sufficiently appeare, that God accordyng to his righteous iudgement, hath determined vtterly to ouerthrow Babylon, because shee hath deceiued all nations with the wine of the fury of her fornication. And now it resteth onely, that I speake a word or two of the voyce of the third Angell, which is a consequent of thys my text, and serueth very aptly for the conclusion of my Sermon.

The third Angell followed, crying with a loude voyce, saying: If any man shal worship the Beast or his Image, or receyue hys marke on his forehead, or in his hand, or shal acknowledge anye obedience or reuerence to him, as willyng

at Hampton Court.

willyng to drynke of the cup of Babylons fornication, the same shall drynke of the wyne of the furye of Gods wrath, which is powred forth vnmynghed, into the great cup of Gods anger, and they shall be tormented with fire and brymstone, before the Lambe and his holy Angels, and the smoke of their tormentes shall ascende for euermore, and they shall haue no rest day nor nyght from extreme torment, that worshipp the beast, or shew any reuerence vnto Antichrist. The effect is in few wordes: That horrible, intollerable, and eternal tormentes remayne for all them, that now especially, when Babylon is now discovered, will haue any thing to do with her damnable errorrs and pernicious doctrine. For how soeuer ignorance before her fall, though it were inexcusable, yet seemed to diminish the greatnesse of the crime: Now that her wickednes is openly displayed, no pretence can saue men from the extremitye of Gods wrath, if they will still obstinately continue in her heresses.

Let vs therfore pray vnto almighty God instantly, that all men in their vocation may seeke the vtter ouerthrow and destruction of Babylon: that Princes and Magistrates may according to the prophecies of them hate her with a perfect hatred, and vtterly abolish

A Sermon preached

lish what soeuer belongeth to her: that they
may reward her, as she hath rewarded vs,
and giue her double punishment according
to her workes: and in the cup of affliction
that she hath poured forth for vs, they may
poure forth double as much to her. And looke
how much she hath glorified her selfe, and li-
ued in wantones (which was without mea-
sure) so much they may bestowe vpon her
as sorow and torments. That Preachers and
Ministers of Gods word, may plainly and
without dissimulation or halting, discouer
her wickednes: and earnestly to urge what
soeuer hath yet neede of perfect reformation.
That al Subiectes may continue in holy obe-
dience, first to God, and then to their Prince
to the aduancing of the honour and glorie
of GOD, through IESVS CHRIST.
To whom with the holy ghost be all ho-
nour, glory, power, and dominion,
both now and euer.

AMEN.

Printed at London by
John Awdeley, dwelling in litle Britain
strate, without Aldersgate.

1574

(6.)

they
bs,
ing
tion
may
oke
o li
rea
her
and
and
uer
hat
on.
obe
nce
ys
.

02